

CONFERENCE OF CATHOLIC BISHOPS OF INDIA

Guidelines for the Electronic Transmission of the Celebration of the Eucharist and other Liturgical Services

Your Eminence/Grace/Excellency/Monsignor,

Cordial greetings from the CCBI General Secretariat!

The Conference of Catholic Bishops of India (CCBI), in faithful adherence to the teachings of the Church and in response to the pastoral needs of the faithful, has undertaken the formulation of some Guidelines for the Electronic Transmission of the Celebration of the Eucharist and of other Liturgical Services.

They are intended to ensure that the sacred liturgy, when transmitted through electronic means, remains faithful to its theological, spiritual and liturgical integrity, and continues to be a source of grace for the faithful who participate through such means.

The Second Vatican Council, in *Sacrosanctum Concilium* (n. 7), affirms that Christ is truly present in the celebration of the Sacred Liturgy. While the transmission of the Eucharistic Celebration and other liturgical services via electronic media can provide spiritual benefit to the faithful, it is not a substitute for actual, physical participation in the liturgical assembly, which remains the ideal and normative form of participation. Therefore, these Guidelines offer directives to uphold the reverence and dignity befitting a proper celebration of the liturgy and its transmission in the digital realm.

In virtue of the authority granted to this Episcopal Conference in accordance with *Apostolos Suos*, after due consultation conducted during the CCBI 94th Executive Committee meeting in May 2024 and the 95th Executive Committee meeting in September 2024 and, having obtained the approval of the 36th Plenary Assembly in February 2025, we hereby issue these Guidelines for the Electronic Transmission of the Celebration of the Eucharist and Other Liturgical Services for the Latin Church in India.

These Guidelines are to be faithfully observed by all bishops, priests, deacons, religious and laypersons involved in the electronic dissemination of liturgical celebrations within the jurisdiction of the CCBI.

May these Guidelines serve to enhance the dignity of the liturgy and promote a deeper participation of the faithful in the mysteries of salvation, whether in person or through electronic media, always maintaining due reverence and ecclesial communion.

Solemnity of the Annunciation of the Lord, 25th March, 2025.

Filipe Neri Cardinal Ferrão

President, Conference of Catholic Bishops of India
Archbishop of Goa and Daman

Guidelines for the Electronic Transmission of the Celebration of the Eucharist and other Liturgical Services

Introduction

The liturgical celebration, the action of Christ the Head and his Body, the Church, is the centre of Christian life. In the Eucharist, the pilgrim People of God, as a community of believers, is gathered by the Lord in order to be nourished during their journey. The Second Vatican Council teaches that "the liturgy is the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows" (*Sacrosanctum Concilium*, n. 10). Regarding the richness of the Eucharist, the Catechism of the Catholic Church affirms: "For in the blessed Eucharist is contained the whole spiritual good of the Church, namely, Christ himself, our Pasch" (CCC 1324). Anything that disturbs the celebration of such a great sacrament is an aberration. In *Sacramentum Caritatis*, Pope Benedict XVI underlines the preciousness of this gift: "The sacrament of charity, the Holy Eucharist is the gift that Jesus Christ makes of himself, thus revealing to us God's infinite love for every man and woman. This wondrous sacrament makes manifest that 'greater' love which led him to 'lay down his life for his friends' (Jn 15:13)" (n. 1). We are called to participate in it and adore such a great sacrament.

Though the believers are invited to the banquet of the Lord, during the unexpected emergency caused by the Covid-19 pandemic, the sacramental Liturgy could not be

celebrated in the presence of people. Therefore, the Eucharist had necessarily to be transmitted electronically, for understandable pastoral reasons. However, what was an exception acceptable during the unusual circumstances of an emergency now runs the risk of being turned into an everyday practice. In these post-Covid-19 times, in many churches and religious centres, Mass and other liturgical celebrations are being transmitted through Television, Facebook, Instagram, X, Zoom, YouTube and other such social networks. As a result, some people have even given up the practice of going to church on a Sunday and days of obligation and still claim to have followed Mass online. However, we need to bear in mind that following Mass online does not really amount to an active participation in the liturgical celebration, just as an online repast cannot really be a genuine family meal. Efforts should be made to explain to the Christian faithful that they understand the importance of being present in person at the Eucharist and participating in it, while also valuing the benefits that online transmissions can offer in exceptional cases.

One must remember the words of Our Lord, "I am the living bread that came down from heaven. If anyone *eats* of this bread, he will live forever" (Jn 6: 51, emphasis added). The Lord wants to feed us with his own body and blood. Hence a passive visualization of liturgical worship neither brings about a living encounter with the Lord nor helps to fulfil the precept of the Church. The Church is the family of the Lord, and our Incarnational spirituality makes physical assembly and togetherness an absolute imperative for a valid congregational Liturgy. The Final Document of the XV Ordinary General Assembly of the Synod of Bishops on *Young People, the Faith and Vocation Discernment* has shown possible limitations of electronic media: "Digital media can expose people to the risk of addiction, isolation and gradual loss of contact with concrete reality, blocking the development of authentic interpersonal relationships" (n. 23; also Francis, *Christus Vivit*, n. 88). In a way, it is a warning to all those who use the digital media excessively.

In recent years, practically every important celebration is recorded and transmitted online or by live streaming. While this is convenient and helpful to those people who are housebound or confined to bed on account of age or ailment, and are unable to be physically present and hence must necessarily resort to the virtual mode of participation, it can never be accepted as a norm for all. The online transmitted Liturgy can never take the place of personal, physical presence and full, active and devout participation, which is required of every member of the People of God who is not otherwise impeded. What is worse, many times, the media personnel, with complicated contraptions and heavy

equipment, take their place in front of the People of God and constantly move all over the place, and at times even venture into the sacred space of the sanctuary, to transmit the ceremony going on in the church, and thereby not only block the view of the Altar but even turn out to be a cause of serious distraction, disturbance, disrespect and desecration. This is particularly acute when drone cameras, with their humming noise and flying movements, are used inside the church and even in the sanctuary.

In this pastorally perturbing context, there have been earnest and insistent requests that bishops should give clear guidelines regarding the online transmission of the Eucharist and other religious ceremonies. In response to these pastoral pleas, the following guidelines are given, so that bishops, priests, liturgical celebrants, masters of ceremonies, religious superiors, devout worshippers, accredited technicians, Parish Priests, Rectors of the Sanctuaries and Shrines and the People of God in general may be able to observe due devotion, decorum and discipline by restricting, refining and regulating the videography, photography, live streaming and other online transmission of the Eucharist and liturgical services.

I. Call for a Return to the Congregational Worship

1. A Joyful Return: During the pandemic, modern technology came as a ready help, at least to listen to the Word of God and follow the Liturgy being celebrated. But the situation has now changed, and the Lord invites us to return with joy to the Eucharistic Assembly. The Congregation for the Divine Worship and Discipline of the Sacraments states: "we cannot live, be Christians, fully realize our humanity and its desires for good and happiness that dwell in our hearts without the Word of the Lord (...), without participating in the sacrifice of the Cross (...), without the Christian community, the family of the Lord" (Letter to the Presidents of the Episcopal Conferences, "Let us return with joy to the Eucharist," August 15, 2020).

2. A Full Participation: The Church invites everyone for a *full, active and conscious* participation in the sacramental celebration as a member of the liturgical assembly, through the signs, gestures and words of the celebration, so as to arrive at a living encounter with Christ, present not only in the Eucharistic species, but also in the person of the presiding minister, in the proclaimed Word, in the assembly that gathers, and to receive God's grace through his Spirit (cf. SC 7, 14).

II. The Church Permits the Use of Modern Technology:

1. On December 4, 1963, the Second Vatican Council solemnly approved its two documents: the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* (SC) and the decree *Inter Mirifica*, regarding the mass media. The Church, throughout her history, has tried to avail the means proper to each age. Pope John Paul II writes: "The first Areopagus of the modern age is the *world of communications*, which is unifying humanity and turning it into what is known as a 'global village'" (John Paul II, *Redemptoris Missio*, 37). This is why the Church has made use of radio and television for the benefit of the faithful and also in view of the evangelization of peoples who could not attend the parish for serious reasons. But it has to be done with due decorum, devotion and discipline: "Transmissions of the sacred rites by radio and television, especially in the case of Mass, shall be done with delicacy and dignity" (SC 20).

2. The Church also clarified the role of the mass media in its pastoral instruction *Communio et Progressio*, issued by the Pontifical Council for Social Communications on May 23, 1971, which was prepared in accordance with the Second Vatican Council's decree *Inter Mirifica*. In this pastoral instruction, it is stated that the transmission of the Mass and of other sacred rites is to be included in religious broadcasting, because these programmes enrich people's religious life and they also carry the message of the Gospel to countries where the Church is not present. The Church cannot afford to ignore such opportunities. On the contrary, she will make the fullest use of any fresh opportunities that the improvement of those instruments may disclose (nn. 150-151). The transmission must be directed only by a suitable and well-trained professional appointed by the bishop (SC 20), because the quality of the broadcast requires preparation. Broadcasting is not only a technical tool, but also an art that transmits the beauty of Christian worship.

3. However, mere visualization of online transmitted Eucharistic celebration is highly discouraged for those who can physically participate because the Mass is a communitarian celebration of the encounter with the living Lord and with one another. It educates and transforms us. Pope Francis exhorts us regarding the communitarian celebration: "Everybody doing together the same gesture, everyone speaking together in one voice — this transmits to each individual the energy of the entire assembly. It is a uniformity that not only does not deaden but, on the contrary, educates individual believers to discover the authentic uniqueness of their personalities not in individualistic attitudes but in the awareness of being one body" (Apostolic Letter *Desiderio Desideravi*, n. 51). Without the living community, merely watching the Eucharistic celebration on the

YouTube or website does not bring about the desired fruit. It is not a drama or a stage performance to be put on a website and kept thereon merely for watching at a later date. We need to discern about what part of the Mass could be retained on the website. Keeping it unnecessarily on the web for more than required does a disservice to the faith, whereby people may come to conclude that just watching a transmitted Mass is equal to participation in the Holy Eucharist.

4. Many times, online transmission of the Eucharist is counterproductive, because it fosters a negative perception of the whole spiritual reality, by reducing it to the mere virtual realm. Pope Francis also draws our attention to the negative impact: "A heightened personalism of the celebrating style which at times expresses a poorly concealed mania to be the centre of attention becomes more evident when our celebrations are transmitted over the air or online, something not always opportune and that needs further reflection" (Francis, *Desiderio Desideravi*, n. 54). Indeed, sometimes it seems a mere craze for appearance on the screen and on the digital media that prompts people go online and we must seriously reflect on the spiritual value of the whole transmission.

5. All the same, such transmissions can continue to benefit those who, due to age, illness or mobility difficulties, are unable to participate regularly in community life and, especially, in the celebration of the Eucharist. Those who live far from their original community, such as migrants who seek the celebration of their parish of origin, and people who are far away but are interested in Christian life, can easily get connected with the Church's celebrations.

III. The Quality of Transmission of the Broadcast

1. The Eucharist always Demands Quality: The Liturgy must be carefully celebrated, respecting the liturgical norms, without excluding the healthy creativity foreseen in the liturgical books and, at the same time, help in creating an environment of prayer, listening and communion. In a special way, when the bishop is presiding, it should serve as an example for the rest of the celebrations in the diocese. Secondly, from the technical point of view, the transmission must ensure that it properly manages elements like framing, lighting and sound.

2. Therefore, a sufficient amount of technical preparation is needed among the personnel to identify the various moments which have to be the point of focus. It is better to have the same broadcasting team even in different places, so that their experience and connection to the Church can effectively address and rectify any mistakes that may occur.

3. These transmissions should nourish the Christian life of people who otherwise would have no contact with the Church. Therefore, the homilies, prayers and other signs used in the Mass must give proper attention to both the celebrating community and the faithful who participate through electronic media.

IV. Authorization

1. The bishop, either personally or through his delegate, must ensure that the liturgical celebrations are carried out in a dignified manner, the liturgical norms are observed and the homilies are carefully prepared and meaningfully delivered.

2. When broadcasts of liturgical celebrations are made through channels not managed by the Church, both the media outlet and the person in charge of the place where the celebration is held must consult with the liturgist and the Diocesan Centre for Social Communications, in order to ensure a qualitative broadcast.

3. When the transmission is the initiative of the parish or of a religious or monastic or other community, in addition to the authorization by the bishop, it shall be done under the authority and care of the pastor or the priest responsible for the community. It is essential to consult media experts regarding the most effective methods of broadcasting and addressing other technical aspects. In the event that the television channel is directly under the control of the bishops or under the bishops' council, the channel in-charge is advised to take the necessary steps to educate the personnel who are often assigned to the recording of the Mass.

V. Instructions to the Personnel

1. The live broadcast of the Holy Eucharist may be authorized during specific significant events. The transmission of any pre-recorded Mass or liturgical celebration is entirely prohibited. Moreover, transmitting it as if it is *live* streaming must be avoided at all costs.

2. The entire liturgical environment, including the arrangement of the liturgical place, vestments, sacred vessels and images, must possess symbolic importance that enhances the experience of encountering Christ, while also providing educational insights into the mystery of the Church. Thus, it is imperative to follow the prescribed norms concerning the liturgical space (cf. *The General Instruction of the Roman Missal*, nn. 295-318). It is really disheartening to see the sanctuary sometimes turned into a stage for felicitations, and the Altar used as a backdrop immediately after the celebration of the Mass. We must keep in mind that the Church and the Altar are anointed and dedicated for prayer to prefigure the heavenly Jerusalem, and it is not a place for things of lesser value.

3. In this sacred space, the personnel engaged in the live transmission must be dressed in a manner that honours the sanctity of the Eucharist and other religious ceremonies. Individuals from other faiths should receive prior guidance regarding the befitting dress and conduct during transmission or taking photographs. It is essential to designate an appropriate location for the technical personnel to prevent any unnecessary crowding and movement within the church during the celebration.
4. The utilization of drones, diffuser umbrellas, photo and video lighting equipment, and gimbals is prohibited during the ceremony, as they obstruct the view of the Altar and divert the attention of the congregation. Photographers should avoid the use of camera flash inside the church. The beeps, clicking noises and shutter-clicking sounds also distract those who are focused on what is taking place in the sanctuary. When utilizing a video camera, it is essential that it remains stationary in a position on the side, with the focus set appropriately without any movement and without the use of artificial lighting of any type.
5. The use of cell phones for live streaming must be avoided entirely, as they are to be placed within the sanctuary, on the Altar, on the Ambo, or in the middle of the aisle.
6. During the Eucharist, the photographer and videographer must remain in the side aisles. They can come to the centre aisle only during the specific ceremony of conferring the sacraments.
7. Photographers and videographers are not to give instructions to the Priests/ Celebrants and those receiving the sacrament on how or where they should stand.
8. They should refrain from moving about the church during periods of liturgical silence, solo singing, scripture proclamations, the homily, the words of consecration, doxology, communion, time of post-communion, and the like.
9. Video animation should not be inserted during the celebration being broadcast.
10. In relation to the sacred nature of the space of liturgical celebration, the three key elements of the celebration -- the Altar, the Ambo and the Priest's Chair -- must be represented in a manner that is both worthy and fitting. These elements symbolize the table of the Eucharist, the table of the Word and the chair of the presiding priest, respectively. When sacred events occur at these places, it is imperative for videographers to direct their attention exclusively to those actions.

VI. The Celebration that is Broadcast

1. Authenticity: The celebration being broadcast should be authentic, being the usual Liturgy of a genuine worshipping community, with the usual Lectors, Acolytes and the Choir, so as to reflect and bear witness to the real experience of faith of a Christian community. It should not be an artificial and specially contrived solemnization designed for the specific purpose of broadcasting. At a few important moments, the broadcast may show a lively, diverse and participatory assembly as a living and concrete sign of the Church (e.g. initial procession, profession of faith, etc.).

2. Place: The place of the celebration to be broadcast should always be an oratory, chapel or church where the Eucharist is usually celebrated, except on special occasions like huge pilgrimages, large celebrations, beatifications, etc., when, as a rare exception, they need to be held in the open area, because the church building is too small to accommodate a large assembly. The Mass should never be celebrated in a studio and recorded for future transmission.

3. The Presence of People: Except for reasons of *force majeure*, such as a pandemic or a moment of forced isolation, the Eucharist should not be rebroadcast without people. Those who follow the Eucharist on digital devices, although their faith and communion with the Church may be strengthened, are not really a part of the liturgical assembly, because there is no face-to-face encounter with one another and with the principal Celebrant.

4. Live Transmission: The transmission should be done live, so that people can follow it virtually and join a real community celebrating at that moment. When the transmission is made in a church, with the participation of the people, during regular hours, the faithful present are to be informed in advance of this circumstance, especially if it is a punctual transmission. Similarly, when the principal Celebrant and the homilist are outsiders or the bishop, they should be informed beforehand if and when there is transmission.

5. Adequate preparation for the celebration is crucial before the transmission occurs. This involves coordinating with all individuals participating in the event, to confirm that all systems are operational and that the cameras are appropriately aligned. It is essential to exercise particular attention to the arrangement of the venue and the components utilized in the celebration. Aspects like cleanliness, orderliness and attention to detail are significantly enhanced in photographic imagery.

6. Unless there is an informative, instructional, inspirational or historical interest in the celebration (e.g. novenas of diocesan significance, a wedding, an ordination, or beatification), it is advisable that the live broadcast does not remain available for long on digital platforms, on the parish website or on social networks. Since the sole purpose of the broadcast is that those who cannot attend the Eucharist in person may spiritually join a living community, retaining the transmitted Mass on the digital platform for a long time does not make sense.
7. Since the public exposure of material on social networks offers an opportunity for its use by unscrupulous parties, if for some important reasons any portion of the Mass (e.g., homily) needs to be preserved, it should be properly edited and disseminated.
8. Engaging in the monetization of the Eucharist for profit-driven motives and the commercialization of its transmission is a serious transgression. Moreover, it is strictly discouraged to display, for promotional purposes, the names of those who offer intentions for Mass. These actions could lead to the Liturgy being regarded as a stage for personal advertising. No advertisements should pop up during the transmission of the Eucharist. Additionally, it is not permissible to hold and transmit the Mass solely through Zoom for the sake of a donor's satisfaction, as this act appears to be a staged performance and turns the transmission into a profit-driven activity.
9. During the transmission, the projection of the text of the Readings of the Scripture should be avoided. The worshipping community, whether in the church or in a distant place, should be encouraged to "listen" to the Word of God proclaimed from the Ambo. There should not be pictures, still or moving, during the celebration (*General Instructions of the Roman Missal*, no. 55; *Directives for the Celebration of the Liturgy*, CCBI, 2016, chapter VIII, 2, p. 41-42).
10. Likewise, the text of the Presidential Prayers should not be projected onto the screens (*Directives for the Celebration of the Liturgy*, Appendix, 53, p. 81).
11. During the Eucharistic Prayer, the focus should be on the solemn acts performed on the Altar and no other projections on the screen are allowed. The photographers are not to be allowed to come to the middle of the aisle to click photos at the pronouncement of the words of consecration and elevation of the sacred species and doxology.
12. To ensure due dignity of the Liturgy, decorum, discipline and devotion, the following norms should be followed:

- i. The liturgical norms currently in effect should be strictly adhered to using the various texts, formulas, rites, etc. provided by the Liturgy itself. Doing so will facilitate the full, conscious and active participation of the assembly.
- ii. Adequate preparation should be provided for the Lectors, Acolytes, Psalmist, Cantors and Musicians involved in the celebration.
- iii. Appropriate dignity and decorum must be shown during the delivery of the homily and the execution of the ritual gestures and actions.
- iv. Only the authorized liturgical texts are to be utilized. To guarantee adherence to this guideline, the approved books, namely the Missal, the Lectionary and the official Ritual Books, must be used. No electronic devices (e.g. Tablets, Mobiles) are to be used to replace the liturgical books.
- v. The hymns must be suitable for liturgical use and must have received the necessary approvals. Moreover, the broadcast should not feature any pre-recorded music or singing.
- vi. The Universal Prayer or the Prayer of the Faithful must be performed according to the indications outlined in the *General Instructions of the Roman Missal* (cf. nn. 69-71). The Ambo is the most preferred place for these Prayers. The priest is expected to remain at the Chair, while those responsible for announcing the intentions may do so also from the choir area or, in the case of a smaller congregation, directly from among the congregation. It is not suitable that the Universal Prayer or Prayer of the Faithful be said from the lectern designated for announcements.
- vii. Although those who follow the celebration through the media are not part of the celebrating community, nevertheless they should be included in the references made to the faithful in moments such as the initial greeting, in the Universal Prayer or Prayer of the Faithful, announcements or dismissal greetings.
- viii. During the liturgical seasons of Advent, Christmas, Lent and Easter, careful consideration should be given to the texts, gestures and symbols that are unique to these occasions, in addition to the appropriate adornment of the sanctuary and the church's setting.
- ix. It is imperative to refrain from adding texts or words into the Eucharistic Prayer, as well as from introducing rites or gestures that are not integral to the

Liturgy (cf. *The General Instruction of the Roman Missal*, n. 24). The Celebrant must remember he is the servant of the Liturgy and has no authority to change the approved texts: "every aspect of the celebration deserves careful attention (space, time, gestures, words, objects, vestments, song, music...) and every rubric must be observed. Such attention would be enough to prevent stealing from the assembly what is owed to it; namely, the paschal mystery celebrated according to the ritual set down by the Church" (Francis, *Desiderio Desideravi*, n. 23).

x. If a priest is tasked with operating the camera, he is required to abstain from concelebrating and should limit his movement while handling the camera.

13. For many of those who attend in person and for others who attend virtually, the homily is the only contact with the Church's teaching. So, it is important to take into account the following considerations. All ambiguous statements and examples that may be taken out of context and misinterpreted must be avoided. The homilist must pay attention to the following:

- i. not to focus solely on specific experiences or events within that community.
- ii. to be clear and direct in content, as well as to be careful in expression, particularly regarding the precise use of terminology and language.
- iii. to make special reference to the fundamental truths of faith, avoiding the subjective and private opinions and reference to populist ideologies; preaching should refer to the Gospel, Christ and his Church.
- iv. to awaken in the faithful an increase in faith and knowledge, love of the Word and respect for the Magisterium, adherence to the Church and her pastors, and commitment to God expressed in the care of the brethren.

14. The Commentators' mission is not to tell what is happening, which the faithful can easily see, but to involve the participants in what is being celebrated.

- i. For this reason, they should intervene discreetly and no more than at the appropriate moments. They should avoid filling the moments of silence with too many words, since silence is of special importance in the celebration. Their comments, no matter how prompt and fitting they are, should not impede or make it difficult to follow the celebration, especially in the symbolic actions and in the necessary silence (cf. *The General Instruction of the Roman Missal*, n. 45). Pope Francis clearly enunciates its significance: "Liturgical silence... is a symbol of

the presence and action of the Holy Spirit who animates the entire action of the celebration. For this reason, silence indicates the high point within a liturgical rite" (*Desiderio Desideravi*, n. 52).

ii. To prevent undue emphasis on specific individuals, it is advised that no references to those performing particular ministries during the celebration be included in the Liturgy. If absolutely necessary, a concise introduction of these individuals may be provided at the beginning of the Eucharist.

iii. On streaming platforms, viewers should be restricted from engaging with live comments or assessments through chat, text, images and similar means, in order to prevent significant distractions.

15. The viewer's right to a quality broadcast is to be respected while adopting the technical means. The director must know the celebration to focus on the centre of liturgical interest or to attend to those elements of the celebration that are relevant and those that are accessories. Both the quality of the image and good sound would help to follow the celebration profitably.

16. It is essential to have a liturgical advisor who possesses specialized training, in addition to a qualified technical advisor.

17. Individuals tasked with overseeing the transmissions ought to conduct regular evaluations of both the liturgical and technical aspects, striving for continuous improvement.

VII. Making the Distant Close

The proliferation of the broadcast Eucharist, especially since the wake of the pandemic, has found an echo not only among practising Catholics, but also among those Catholics who had dissociated themselves from the Eucharist and who now join it privately through mobile devices. The Eucharist transmitted by *live streaming* has a potential audience worldwide. Therefore, one of the aims of the transmission of liturgical celebrations should be to bring the mysteries being celebrated close to those who are far away, either physically, spiritually or affectively. Those who have estranged themselves from faith may find an occasion to return to the House of God, thanks to the inspiring homily, the human warmth, the closeness, the quality of the music, etc. All these are fundamental elements to reach these people who, perhaps by chance, come across the Mass.

In order to preside at the Eucharist that is broadcast, it is preferable to choose a priest who has a clear language facility, articulates well, and has expressiveness and empathy, in order to communicate the message of salvation to the viewers. Similarly, proper attention must be paid to gestures, the moments of silence (e.g., the penitential rite, after the invitation 'Let us pray', before the readings, between the readings, after the homily, in the Eucharistic Prayer, after Communion), responses, the clothing, etc., to have an impact on those who view the whole celebration.

Conclusion

The Eucharist is the centre of Christian life. No doubt, there are certain advantages of live transmission. Many people cannot approach the celebration in the framework of a community. This absence indeed leads to an increasing deterioration of their Christian life. The transmission of the Eucharist can help to sustain the Christian life of those who participate in it. Since live transmission favours visualization, in a non-physical way, of the community that gathers to pray and celebrate their faith, at least it provides an opportunity to listen to the Word of God and its interpretation. Transmission may give them instruments to pray as the Church wishes and the possibility of witnessing the redemptive sacrifice that brings salvation.

Although the Sunday precept is not satisfied with the Eucharist followed in a virtual mode, it still has benefits for those who come to it because of the real impossibility of participating in person. The thirst for God is to be quenched, and these transmissions can help in some way when one is truly impeded by one reason or another.

However, we must always remember that the Lord ardently desires to celebrate the Paschal Mystery with us, as real people and not as virtual viewers (cf. Lk 22: 15). Pope Francis has given us sufficient insights in *Desiderio Desideravi* about the beauty of the Liturgy and beauty of personal encounter with the Lord and his disciples. Therefore, regular catechesis and instructions are needed to encourage people to participate in the Eucharistic celebration in person. As often as possible, the faithful should be encouraged to participate in their own parish community, because it has a great formative value. The community that participates in the same bread becomes one in Christ and is formed to undertake the missionary option. We should firmly believe that a living encounter with Christ transforms us from within, enabling us to become a vibrant community. Let us heed the call of Christ: "Come to the wedding feast" (Mt 22: 4).